

LEADERSHIP THROUGH DUALISM: A STUDY OF
LAO TZU, REINHOLD NIEBUHR,
AND JEAN-PAUL SARTRE

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1983

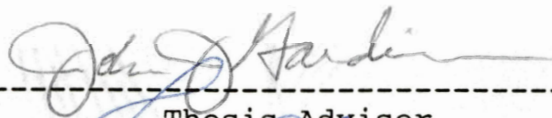
Master of Education
East Central University
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1987

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF EDUCATION
May, 1990

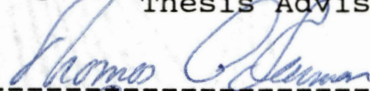
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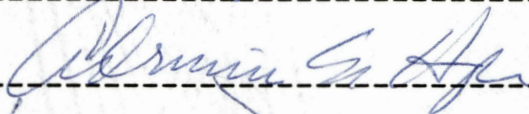
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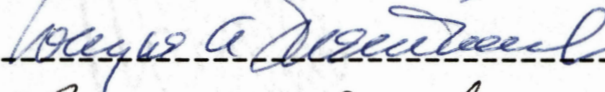
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ACKNOWLEDGMENTS

I wish to express sincere appreciation to Dr. John J. Gardiner and Dr. Thomas Karman for their encouragement and advice throughout my graduate program. Many thanks also go to Dr. Adrienne Hyle and Dr. Wayne Meinhart for serving on my graduate committee. From the initiation of the thesis topic to the development of the contents, Dr. Gardiner devoted a lot of time, energy, and care; from the research linkage to writing methods, Dr. Karman paid particular attention and offered tremendous assistance; specially, Dr. Hyle's insightful considerations made this thesis more inclusive, consistent, and complete; and Dr. Meinhart's emphasis on practice encouraged my focus on the implications of theories. They made my study more educational, stimulating and challenging.

My parents' faith and belief in my studies and achievements sustained my difficulties of all kinds when I was abroad. Thanks go to them for their unselfish sufferings to support and encourage my graduate studies in the States. My appreciation and gratefulness also go to my friends Bob, Sally, Kelly, Mary, Tom, Ken, Jo, Bill, Roselind, John, Joe, and Rosemarie who helped me in various ways so that I could keep my studies and research going.

PREFACE

Dr. F. Scott Fitzgerald once said: "The test of a first-rate intelligence is the ability to hold the opposed ideas in mind at the same time and still retain the ability to function (Fitzgerald, 1965)." This study is to explore a kind of leadership that Dr. Fitzgerald described, which holds opposing forces in organizations at the same time, and still maintain the ability to function for the harmony of contradictions without confusion --- leadership through dualism.

However, it is expected that different ideas and opposing opinions toward this exploratory study exist, because of the different attitudes toward the world's contradictions and the "middle way" of dualism. It is my sincere hope that this study could be useful for people who are interested in dualism, and on the other hand, it may build a foundation of academic discussions for those who disagree at the concept.

Since contradictions of the world are endless, questions to realities never cease, leadership problems would continue, and the explorations to leadership theory and practice can never stop, therefore, this study of leadership through dualism may never be definite.

TABLE OF CONTENTS

| Chapter | Page |
|---|------|
| I. INTRODUCTION | 1 |
| Statement of Problem | 1 |
| Purpose of the Study | 3 |
| Research Questions | 3 |
| Proposed Methodology of the Study | 4 |
| Significance of the Study | 7 |
| Assumptions and Limitations | 8 |
| Definitions of Terms | 9 |
| II. LITERATURE REVIEW | 13 |
| Contradictions of Organizational Theories | 13 |
| Bureaucracy | 13 |
| Non-Bureaucracy | 16 |
| Summary | 18 |
| General Understanding of Dualism | 20 |
| III. DATA COLLECTION AND ANALYSIS OF DUALISM | |
| --- COMPARATIVE STUDIES ON LAO TZU, REINHOLD NIEBUHR, AND JEAN-PAUL SARTRE | 23 |
| Ontology | 24 |
| Epistemology | 28 |
| Human Nature | 30 |
| Methodology | 33 |
| Summary | 35 |
| IV. DUALISM AND LEADERSHIP | 39 |
| Dualism for Leadership | 39 |
| The Weakness of Dualism | 45 |
| Summary | 46 |

| Chapter | Page |
|--|------|
| V. IMPLICATIONS OF DUALISM ON LEADERSHIP | 48 |
| Purpose | 49 |
| Power..... | 54 |
| Experience | 61 |
| Success | 64 |
| Summary and Recommendations for Further Research and Practice | 67 |
| VI. CONCLUDING THOUGHT AND EXAMPLES OF DUALISTIC ANALOGIES | 69 |
| NOTES | 75 |
| BIBLIOGRAPHY | 81 |

LIST OF TABLES

| Table | Page |
|--|------|
| I. Theoretical Assumptions About Organizations And People | 19 |
| II. Lao Tzu, Niebuhr, Sartre On Dualism | 37 |
| III. Dualism On Theories | 47 |

CHAPTER I

INTRODUCTION

Statement of the Problem

Ambiguity is said to be "one of the major causes of confusion and frustration" for some leaders in various organizations (March & Olsen, 1977, p. 8). This is due to contradictions or paradoxes among different people, social settings or relationships, and goals in this ever-changing world (Cohen & March, 1986).

Many leaders find themselves often caught up in contradictions of different principles, hopes, values and demands from various individuals or groups in organizations. They may be confused and frustrated, facing constant problems of uncertain differences of "judgments or interpretations" in organizations (Bolman & Deal, 1984).

The following statements are just examples of some internal contradictions in organizational policies:

- you should cultivate personal ingenuity through corporate disciplines;
- you should base employment strictly on merits, but provide a strong context of affirmation and belonging;
- you should honestly represent your product through skillful advertising techniques;
- you should look out for minorities, but do not discriminate against anyone (de Vries, 1987, p.137).

On the other hand, the concept of leadership itself has contradicting explanations according to different

people with different experiences in different environments. Some think leadership is "enlightment and "intelligence" (Plato), "goals and experiences" (Cohen & March, 1986), "integrity and morality" (Burns, 1978), "initiation of motivation" (Baldrige, 1987), "servanthood" (Greenleaf, 1977), "affection, reduction of uncertainty, and prediction of good future" (Kamm, 1982), and overall "the ability to influence or motivate an individual or a group of individuals to work willingly toward a given goal or objective under a specific set of circumstances" (A. Tucker, 1984). Some others regard leadership as "command and control" (March, 1966), "discipline and restriction" (Starr, 1979), "terror and responsibility" (Burns, 1979), and "manipulation and dictatorship" (Machiavelli, 1985).

The problem of contradictions may disturb the normal function of leadership and make many leaders look to organizational theories in the hope that something might be "more simple and conceptually neat." What is worse, the paradoxes of current "carefully constructed and seemingly coherent organizational theories" are sometimes more disturbing and create more confusion and ambiguities (de Vries, 1987, p. 148).

The ambiguities are fundamental,... because they strike at the heart of the usual interactions of leadership. When purpose is ambiguous, ordinary theories of decision making and intelligence become problematic. When power is ambiguous, ordinary theories of social order and control become problematic. When experience is ambiguous, ordinary theories of learning and adaptation become problematic. When success is ambiguous, ordinary theories of motivation and personal pleasure become problematic. (Cohen & March 1986, p. 195)

There are two basic types of organizational

theories: conventional or hierarchical bureaucracy (Weber, 1947) and unconventional or alternative non-bureaucracy (Cohen & March, 1986, Ouchi, 1978, Peters & Waterman, 1982). Some leaders often find the theoretical concepts hard to accept, difficult to interpret, and even unlikely to apply to their own organizations, because there are hardly any exact measurements for those theoretical terms in practical situations (Cohen & March, 1986).

Therefore, everything seems to exist by comparisons with others (Starr, 1979). Many leaders facing crisis of leadership (Burns, 1978) are struggling to understand their environments in seas of dualities (Burke, 1985).

Purpose of the Study

The purpose of this dissertation is to:

- (1) Demonstrate dualism as a tool for analyzing contradictions;
- (2) Identify, through the lens of dualism, some of the contradictions which exist in leadership/organizational theories;
- (3) Consider the implications of dualism as a way of approaching problems of leadership ambiguity (contradiction) in organizations.

Research Question

The research question of this dissertation is:

What are the implications of dualism for organizational leaders' analysis of contradictions and understanding about purpose, power, experience, and success as

considered in the works of Lao Tzu, Niebuhr, and Sartre with regard to dualistic ideas on ontology, epistemology, human nature and methodology?

Proposed Methodology for the Study

One of the criticisms of leadership research relates to the methodology, which "overrelies on questionnaires (induction) as a source of information about leadership processes," because everything depends on questionnaires that "measure respondent perception of a leader's behavior....." (Yukl, 1981, p. 280). In criticizing induction, Yukl urged a need for different types of methodology for leadership studies in order to understand "the total system of relationships and processes, rather than trying to break it down into tiny components" (Yukl, 1981, p. 280).

This dissertation employs deduction instead of induction. Data gathering is not from questionnaires but from established philosophies and current theoretical constructs. The use of this methodology is not only to depend on static ideas but to explore new directions for leadership studies as well.

Deduction is "reasoning from a more inclusive, or general, proposition (premise) to a less inclusive, or general, proposition (conclusion) contained in or subsumable under the former" (D. Williams, 1980, v. 8, p. 611).

The specific form of deduction is the syllogism contributed by Aristotle: use two distinct known data to produce a third previously unfamiliar fact. For

instance:

All men are mortal;

>> I am mortal.

I am a man;

The use of deduction with dualism and leadership in this dissertation is demonstrated as follows:

Dualism is a method to approach contradictions;

Leadership in the world confronts contradictions;

>>> Thus, dualism is a method for leadership that confronts contradictions.

Nagel commented:

"It is by way of deduction from comprehensive theoretical assumptions that explanations are supplied, predictions effected, and new lines of experimental inquiry frequently suggested. Deductive inference is an indispensable phase in the advancement of knowledge " (Nagel, 1959, v. 8, p. 574).

However, the methodology of deductive reasoning is just one way to interpret and generate implications. It is possible that disagreement to this methodology exists, as "logical primitives are either assumed or asserted" (J. La, 1950, v. 4, p. 411). According to dualism, oppositions are natural since "if there is a must-be-so, there will always be a must-not-be-so (Chuang Tzu in Starr, 1979, p. 16)."

The following procedure together with deduction will be used in the dissertation:

- (1) An effort will be made to
 - a. consider the problem of contradictions in leadership;
 - b. review briefly two contradictory types of organizational theories or approaches (bureaucracy, and non-bureaucracy) with

their contradictory aspects;

c. introduce dualism as a tool to look at contradictions.

(2) A comparative discussion will be presented of dualism as considered by three philosophers: Lao Tzu, Reinhold Niebuhr, and Jean-Paul Sartre. The comparative discussion on dualism of contradictions will be involved with: ontological compatibility of reality and consciousness; epistemological knowledge of "true" and "false;" the relationship of human beings and their environment; and the methodology of objective and subjective approaches.

(3) A deductive interpretation will be sought from the three philosophers' dualistic views with regard to leadership and organizational theories.

(4) Implications of dualism in leadership understanding of purpose, power, experience, and success to analyze contradictions will be explored with deductive reasoning.

In order to introduce, compare, analyze, understand, and deduce their perspectives of dualism and leadership, three philosophers' views on conflict and complementarity will be examined. It is hypothesized that their world views will manifest the same fundamental meaning of contradiction: Yin and Yang in Lao Tzu, love and justice in Niebuhr, and Pour-soi (for itself) and En-soi (in itself) of Sartre. Their dualistic interpretations on contradictions might be demonstrated as a tool to consider the deductive implications of leadership toward ambiguities.

Significance of the Study

The use of deductive reasoning to understand leadership via the method of dualism might be significant, since few leadership studies have adopted this approach, and most of them use "inductive research" methods such as questionnaires, etc. (Yukl, 1981, p. 280).

Dualism, which is one method for dealing with contradictions, urges leaders to be "open to learn," awakens them "from sleepy rational trust in and naive bondage to consistent theories," and thus helps to take a critical and creative attitude toward "concepts, policies, and decisions (de Vries, 1987, p. 149)." The relationship, interactions, time and history, according to dualism, are more important than the separated facts, isolated prestige, mechanic function, and immediate ends. The world is regarded as a continuum of history, time, and wisdom of experiences.

The method of dualism might be significant to leaders, potential leaders, and other practitioners in different organizations since it is one of the ways to look at the world, organizations, people, goals, experiences, success, etc., in both opposite directions and to analyze and understand complicated situations and facts more thoroughly before undertaking decision-making by considering wide range and long term strategic consequences. Thus an evolution of ideas might be developed, with theories and practices being temporarily unified. Ambiguities caused by contradictions might be understood more thoroughly and dealt with more practically.

Assumptions and Limitations

This exploratory study is based on the assumption that the concept of dualism --- which has been experienced, studied, summarized, and theorized by many ancient and modern philosophers and practitioners, including Lao Tzu, Sartre, and Niebuhr --- is respected and valid.

The study is limited to the following types of leadership/organizational theories: conventional bureaucracy and alternative organizational theories, even though there is awareness of the existing modified bureaucratic theories such as the General System Theory (Bertalanffy, 1968), the Axiomatic Theory, Theory X and Theory Y (Mcgregor, 1960, 1966), Leader Behavior Theory (Stogdill, 1957), Motivation-Hygiene Theory (Herzberg, 1966), Compliance Theory (Etzioni, 1961, 1975), Contingency Theory (Fiedler, 1967), and Social System Theory (Getzel & Guba, 1957), etc., which do look at the interactions of oppositions to a certain degree.

The philosophies are limited to represent Taoism (Lao Tzu) of the East, existentialism (Sartre) of Europe, and Protestant Christianity (Niebuhr) of America. The study of three philosophers' dualistic views is particularly discussed within four aspects: ontology, epistemology, human nature and methodology.

This dissertation research is intended to consider the method of dualism for analyzing the ambiguity problem for certain leaders at higher and more strategic levels of operation, but is limited to solve all the problems in all levels for everyone.

Definitions of Terms

1. Ambiguity: Ambiguity is an expression which is obscure because it is subject to more than one interpretation (Webster's Collegiate Thesaurus, 1976, p. 31). Ambiguity of leadership means leaders are unclear about what they do or should do because of more than one meaning or interpretation of demanded tasks. Ambiguity of leadership refers to uncertainty as how to influence (control) and motivate (assist) people with different desires at the same time.
2. Balance: Balance means the stability resulting from the equalization of opposing forces (Webster's Collegiate Thesaurus, 1976, p. 69). This equalization does not represent equal shares in quantity but equal quality in comparison with total elements involved.
3. Contradiction: Contradiction, the negation or struggle of opposition in whole (Webster's Collegiate Thesaurus 1976, p. 172), consists of conflict and complementarity. For example, spear and shield are one contradiction, as they cooperate and oppose each other. Paradox is one expression of contradiction.
4. Deduction: Deduction or deductive reasoning, which is the opposite of induction, is "a form of reasoning" and a process of deriving the logical consequences of propositions. The deductive method was developed by the ancient Greek philosophers; but the Latin word deductio ("drawing out") was first applied to

the logical drawing of conclusions by the medieval Scholastics, who made the deductive method fundamental. "Every deduction takes its point of departure from a set of premises and terminates in a conclusion." Syllogism is a concrete example of deduction:

If p entails q; and p is true; then q is true.
(Ernest Nagel, 1959, v. 8, p. 574)

4. Dualism: Dualism is a method to approach two fundamental or two contradictory aspects at the same time (Roderick Firth, 1969, v. 6, p. 132). For instance, the concept that leadership is connected with followership reflects dualism, because it pays attention to both leadership and followership, two opposing forces of one contradiction.
5. Epistemology: Epistemology is a study of true and false knowledge in the world. It mainly concerns itself with whether there is any absolute truth in knowledge (Burrell & Morgan, 1985, p. 1).
5. Human Nature: Human nature in this dissertation is concerned with the relationship between human beings and their environment. The key issue is whether human beings are conditioned by, or free from, their environment. (Burrell & Morgan, 1985, p. 2)
6. Induction: Induction is a method of reasoning, which establishes general and probable demonstration of laws of specific predictions of future, present, or past facts on the basis of individual and concrete experiences. Induction starts from particular

facts rather than general laws. "The propositions derived by an induction never appear to have that apodictic certainty which we naturally attribute to the results of correct deduction from indisputable premises." (The Encyclopedia Americana, 1946, v. 15, p. 71-72)

7. Leadership: Leadership is the quality to know, see, learn and understand people and environment, the willingness and proper efforts to facilitate and serve followers, and the ability to control or influence individuals to work willingly toward a common goal or objective under a specific set of circumstances (Lao Tzu by Heider, 1988, A. Tucker, 1984, R. Kamm, 1982).
8. Methodological Approach: Methodological approach focuses on subjective (conscious) or objective (realistic) method to see the world, based upon one's own views toward ontology, epistemology, and human nature. (Burrell & Morgan, 1985, p. 2)
9. Morality: Morality is an ethical standard or standards which reflect "actual social change" by intent and satisfaction of "human needs and expectations" (Burns 1978, p. 4, p. 45). Morality cannot be enforced but only felt and experienced by different individuals.
10. Ontology: Ontology is a search for what is real, whether the material reality is real or one's spiritual consciousness is real. Ontology basically determines one's value and decision making process. (Burrell & Morgan, 1985, p. 1)

11. Paradox: Paradox means literally "contrary to opinion," but "it has been extended and is now generally employed" to illustrate that which is manifestly or seemingly contradictory on its face, hence absurd, as a statement to the effect that a man is heavier after cutting a leg off (The Encyclopedia Americana, 1946, v. 21, p. 276). The fact that different ideas, opinions, and attitudes toward one particular event in one organization can also be seen as paradox.

CHAPTER II

LITERATURE REVIEW

The literature review in this chapter reveals the problem of ambiguity related to two contradictory types of organizational theories which leaders look for help, and provides a general understanding of dualism as a way to analyze contradictions.

Contradictions of Organizational Theories

Two basic types of theories about organizations and people in organizations (bureaucracy and non-bureaucracy) exist in the literature on leadership. The purpose of this review of organizational theories is to demonstrate the contradictions in these sophisticated theories.

Conventional Organizational Theory: Bureaucracy

In the early twentieth century, a new round of interest in structure and order emerged for the fast development of industrial and governmental organizations. Max Weber of Germany (1947) was a main advocate propounding some new interpretations toward organizing --- bureaucracy.

Bureaucracy has often been misused to symbolize all that is unpleasant about centralized government, a

designed economy, passionless officialdom, and rigid red tape. However, according to Weber (1946, 1947), bureaucracy means a certain kind of conventional organization, represented by seven major constructs: a complex administrative hierarchy, specialization of skills and tasks, rules and regulations, written records, impersonal behavior, salaried personnel, and control of resources (Weber, 1963, p. 40-50).

Silver has summarized the following points about Weber's major constructs:

(1) The bureaucratic hierarchy suggests that each administrative duty in one organization be taken an office, a position entailing a precise set of rights and responsibilities. The offices are arranged in pyramid form with different levels of officeholders being accountable to their different levels of supervisors.

(2) Bureaucratic rules and regulations are standards of behavior for all members in the organization. Usually rules and regulations are printed in a guidebook with clear and reasonable meaning to everyone.

(3) Specialization of tasks and skill, associated with different offices of different types of work, enables employees to become highly skillful at certain tasks and obtain specialized training to strengthen their expertise.

(4) In the bureaucratic organization, emotional over-tones and personal bias are discouraged by non-individualistic behavior. Impersonality tends to protect the efficiency (least cost means and fastest speed), rationality (sound reasons for actions) and legality

(legislate foundation).

(5) All transactions, both internal and external, are recorded on documents that are filed and kept for future reference, decision making, and reporting.

(6) Employees within the organization are salaried differently according to their responsibility, merit, education training, etc.

(7) All the machinery, equipment and supplies are controlled by the organization to meet the certain goals or objectives (Silver, 1983, p. 75-77).

The propositions from the major constructs by Weber are:

- a. Organizations based upon bureaucracies are more competent and more reasonable than those based upon some other non-legal authority.
- b. The more nearly an organization approximates a pure bureaucracy, the more competent and reasonable the organization is.
- c. The attendance of any one characteristic of bureaucracy in an organization increases the possibility that other characteristics of bureaucracy will be present in organization. In a word, a bureaucracy is an ideal type of organization that "achieves the epitome of efficiency and rationality while at the same time resting on a bedrock of legitimacy" (Silver, 1983, p. 73).

However, Weber's bureaucracy has been criticized for over-emphasizing functional aspects of rationality without the recognition of unique circumstances in which

bureaucracies could not respond adequately. In this conventional theory, the system, or organization, is the only important concern for this theory. People are treated as machines (Blau, 1970, p. 147-165).

Alternative Organizational
Theories: Non-Bureaucracy

Alternative Organizational Theories deny bureaucracy (structure) and focus on relationships among people. They assume complexity, unpredictability, and subunit decision of organizational intent, all bound by a set of mutual constraints and influences (Cohen & March, 1986, p. 1-5, March & Olsen, 1977, p. 25). According to this model, people are the most important elements in organizations, because without people organizations cannot exist.

The characteristics of alternative organizational theories (non-bureaucratic) can be demonstrated through review of three prominent theories: organized anarchies, clans, and organizational culture.

(1) Organized Anarchy

The Organized Anarchy model questioned rationality and bureaucratic organizing on three points: (a) problematic preferences, (b) unclear technology, and (c) fluid participation (March & Olsen, 1979, p. 25). This organization model is described as a system with little central coordination or control, a loosely coupled organization (Baldrige, 1985), with more lower level participation, more uncertainty and confusion.

(2) Clans

Ouchi's Type Z Organization Theory (1978) was founded on a comparison of American and Japanese business. According to Ouchi, the characteristics of this theory are:

- membership turnover is low
- long term employment, which helps full socialization
- slow assessment and advancement, which permits thorough socialization before anyone takes too much power
- fairly specialized careers
- consensual decision making after entire socialization
- collective responsibility
- practical, informal control, but with clear measures, and smooth implementation
- wholistic interest in organization, not just people themselves (Ouchi, 1981, p. 39-58)

This model advocates full interactions of people and organization to enhance individual responsibility and to fulfill organizational goals.

(3) Organizational Culture

The recent works by Peters and Waterman (1982), R.M. Kanter (1983) and others illustrate a different model called organizational culture. There are some assumptions about organizational culture as following:

- a. What is the most important about an event is not what happened but the meaning of what

happened.

- b. The meaning of an event is dependent upon multiple interpretations of what happened.
- c. Most events and processes in organizations are basically ambiguous or uncertain.
- d. Ambiguity and uncertainty undermine rational approaches to analysis, problem solving, and decision making.
- e. People develop symbols to reduce ambiguity and uncertainty, resolve confusion, increase predictability, and provide direction, regardless logics, etc. (Bolman & Deal, 1984, p. 149-150)

In sum, alternative organizational theories are the opposite to Weber's Bureaucracy. People and people's interaction but not structure and system are the focus of Organized Anarchy, Clans, and Organizational Culture. The criticism to alternative theories is concerned about possible irrationality and anarchy.

Summary

Through the literature review of organizational theories, there is few difficulty to see that there are basically two contradictory types of theories concerning organizing. One is conventional theory (Weber's bureaucracy) based upon the assumption that human beings are irrational, which focuses on a rational system and a structure of organizations, with comparatively less concern about human elements. The other is alternative theory (non-bureaucracy) which mainly focuses on people

and their interactions, denying Weber's bureaucratic assumptions and advocating more personal preferences in organizational culture. Both types of theories are introduced and studied for organizational practice.

TABLE I *
THEORETICAL ASSUMPTIONS ABOUT
ORGANIZATIONS AND PEOPLE

| Conventional | Alternative |
|--|---|
| 1. simple form | 1. complex form |
| 2. ordered structure | 2. structure based upon multiple influences and constraints |
| 3. units tightly linked | 3. units variably linked |
| 4. control by rules and regulations | 4. control by norms, values and preferences |
| 5. predictable and precise actions | 5. unpredictable and ambiguous actions |
| 6. rational processes | 6. intuitive processes |
| 7. prospective planning | 7. retrospective planning |
| 8. procedural objectivity | 8. procedure perspectivity |
| 9. people dislike work | 9. people like work |
| 10 people are lazy | 10 people are productive |
| 11 people must be motivated to be productive | 11 people are self-directed, if given opportunity |

*(This table is modified from Hyle's dissertation 1987, p. 7, and p. 9)

The contradictions among these theories are obvious. Each theory or concept is complemented by its opposite. Without human irrationality and personal preference, bureaucracy does not need controlling function. Without rationality, rigidity, and blind control, non-bureaucracy loses its special attraction of people-

orientation. Both types of theories have been supported or rejected by organizational leaders, members and the history, which leave certain ambiguities and paradoxes (Peters & Waterman, 1982, p. 91). Then how can some organizational leaders consider practical answers and choices from the contradicting theories for ambiguous problems? Some ways need to be sought for the unity of contradictions and for the reduction of leadership ambiguity.

General Understanding of Dualism

It is said that an organization needs a leader who can influence or control the organization and that the leader can also be led by people in the organization. This dialectic leadership-followership view can be regarded as dualism, which, as the name implies, tends to approach two foundations or two contradictory theories (conventional and alternative) at the same time.

Dualism as a world view has been articulated and practiced for at least three thousand years in both the East and the West. Throughout history, many philosophers, scholars, and practitioners doubted, asked, examined, and experienced the unity and disparity among opposing forces. Among them were Plato, Aristotle, Lao Tzu, Lafferty(* 1), Heraclitus (* 2), Kant, Descartes, Singer (* 3), Chuang Tzu(* 4), Mo Tzu(* 5), Hegel(* 6), Mao(* 7 & * 10), Lenin(* 8), Dewey(* 9), Freud(* 11), Sartre (* 12), Machiavelli(* 13), Niebuhr(* 14), and many others. They studied both sides of contradictions

as shown by the following summary points as the main constructs of dualism (*: according to the reference notes at the end of the dissertation, p. 74):

- (a) The World Is Contradictory
- (b) Imbalance Is Constant
- (c) The Cyclical Change of Conflict and Complementarity Is The Dynamic Force of The Unity of Contradiction
- (d) Growth Is Out of Contradictions

The study of conflict and complementarity among contradictions is the main focus of dualism as a method. As Heisenberg once said: "It is probably true quite generally that in the history of human thinking the most fruitful developments frequently take place at those points where two different lines of thought meet. These lines may have their roots in quite different parts of human culture, in different times or different cultural environments or different religious traditions: hence if they actually meet, that is, if they are at least so much related to each other that a real interaction can take place, then one may hope that new and interesting developments may follow." (Physics & Beyond, 1971 in Capra, 1984, preface) Heisenberg demonstrated clearly the functions and results of dualistic concept, which have been adopted, developed, and made use of by many successful people in history (see important notes reference * 15, * 16, and * 17, p. 77-79).

Lao Tzu, Reinhold Niebuhr, and Jean-Paul Sartre are three of those who used the method of dualism to observe and study the world of conflicts and their complementa-

rities. Chapters Three and Four are to focus specifically on Lao Tzu, Niebuhr, and Sartre's works on dualism via contradicting organization/leadership theories.

CHAPTER III

DATA COLLECTION AND ANALYSIS OF DUALISM --- COMPARATIVE STUDY ON LAO TZU, REINHOLD NIEBUHR, AND JEAN-PAUL SARTRE

Lao Tzu (700 B.C.), a great Chinese scholar, philosopher, and pioneer of the religion and philosophy of Taoism, was known for his book Tao Te Ching (literally means Book of The Meaning of Life), which consists of eighty-one paragraphs of dualistic ideas.

Reinhold Niebuhr (1892 - 1971), an American Protestant theologian and philosopher, wrote dialectics about man and society which can be of help in the study of contradictions.

Jean-Paul Sartre (1905 - 1980) has been well known for being one of the leading proponents of modern French existentialism, which is typically dualistic content of contradictions.

The selected literature review of the dualistic works by Lao Tzu, Niebuhr, and Sartre will be examined on four aspects of social science studies (Burrell & Morgan, 1985, p. 1-3):

- (1) ontological search: reality and consciousness
- (2) epistemological knowledge: true and false
- (3) human nature: human beings and their
environment

subjective

These four aspects basically affect peoples' thought, perception, judgment, and action, which contribute directly to the leaders' quality, styles, and strategies in organizational leadership practice.

The purpose of this comparative study is to introduce, compare, analyze, understand, and evaluate three philosophers' perspectives of dualism through the four aspects above, which might conceptualize the study of dualism on leadership contradictions.

Ontology

Ontology concerns the very essence of the phenomena under investigation. The basic ontological question is: whether the "reality" to be studied is external to the individual --- imposing itself on individual consciousness from without --- or the product of individual consciousness; whether "reality" is of an "objective" nature, or the product of one's mind (Burrell & Morgan, 1985, p. 1).

Lao Tzu's Ontology

Lao Tzu's ontology is involved with the concept of Yin and Yang. "One Yin and one Yang: that is Tao, the way of nature, and the way of life" (Tao Te Ching, 1980, Para 1). The character YIN, standing for the recessive principle, coldness, darkness, femaleness, that which is inside or hidden, depicts the shady side of a mountain or valley. The character YANG, standing for the dominant principle, warmth, light, maleness, that which is

outside or manifest, depicts either a flag fluttering in the sunshine of the sunny side of a mountain or valley.

Lao Tzu made his point in Tao Te Ching:

Being and non-being produce each other
Difficult and easy compete with each other
Tall and short contrast each other
Sound and voice harmonize each other
Front and back follow each other (Para 2)

The fundamental of Lao Tzu's philosophy is Tao (way), which is a kind of mystery, as

The Tao that can be expressed is not the eternal Tao.
The name that can be named is not the eternal name.

Lao Tzu then says:

I call "non-existence" the beginning of Heaven and Earth.
I call "existence" the mother of individual beings.
Therefore does the direction toward non-existence lead to the sight of the miraculous essence, the direction toward existence to the sight of spatial limitations.
Both are one in origin and different in name.
(Para 1)

Therefore, Lao Tzu finds Being in its dual form: as being-in-and-out-itself, and as existence. In the negative form of absolute being lies the potentiality of the existence of the world, i.e., of the spiritual consciousness (Heaven) and material reality (Earth). These two are only properties of the All-One, identical in essence and different only in appearance (Wilhem, 1986, p. 18).

So this is Tao --- it is unity of everything, it determines everything, it comes before everything, and it is the law of everything. "Tao is how, because Tao is the principle of how everything works." (Para 25)

Niebuhr's Ontology

According to Niebuhr, both love (consciousness of man) and justice (reality of social structure) are relevant.

Love is transcendent, heedless, and sacrificial; justice is historical, discriminating, and concerned with balancing interests and claims. The relationship is dualistic:

Love is ... the end term of any system of morals. It is the moral requirement in which all schemes of justice are fulfilled and negated. They are fulfilled because the obligation of life is more fully met in love than is possible in any scheme of equality and justice, less and more of structures of justice. It does not carefully arbitrate between the needs of the self and of the other, since it meets the needs of the other without concern for the self (Niebuhr-H, 1933, p. 364).

This could be explained in terms of consciousness and reality that consciousness demands reality; consciousness negates reality; and consciousness fulfills reality.

Consciousness (love) demands reality (justice), because consciousness reflects the substance of reality. Reality negates consciousness, for reality seeks more feedback from consciousness to develop. Consciousness fulfills reality for a better and more promising reality. Therefore, though consciousness and reality are not the same, they do not exist apart from each other; if they are separate, each is destroyed (Niebuhr in Harland, 1960, p. 25).

Niebuhr's ontological search between consciousness (love) and reality (justice) is the combination of both sides of contradictions: both are real, or neither is

real independently.

Sartre's Ontology

Sartre identifies Being with two realms: the en-soi (being-in-itself) and pour-soi (being-for-itself). The pour-soi, consciousness, is the reflection and negation of the objective world. The pour-soi always transcends, negates, or goes beyond the en-soi, the existing object. On the other hand, when people talk about Being, they must connect it with non-being, nothingness. "The human reality in its being is suffering because it arises to being as perpetually haunted by a totality which it is without power to be, since precisely it could not reach the en-soi without losing itself as pour-soi." (Sartre-A, 1943, p. 134)

Sartre's ontology is also dialectic: pour-soi can discover en-soi, and en-soi can reflect pour-soi. The Absolute is en-soi-pour-soi --- the ideal, which would never be. "The en-soi and pour-soi are reunited by a synthetic liaison which is other than the pour-soi itself. The pour-soi, in fact, is nothing other than the pure nihilation of the en-soi; it is like a hole of being at the heart of being The pour-soi has no other reality than that of being the nihilation of being. Its only qualification comes to it from the fact that it is nihilation of the individual and singular en-soi and not of being in general. The pour-soi is not nothingness in general but a singular privation; it constitutes itself as privation of this being." (Sartre-A, 1943, p. 17-30)

That means human consciousness or individuality is free. In a sense, it could be said that consciousness deals with the meaning of things but not with raw objectivity or things-in-themselves.

In a short sum, Lao Tzu, Niebuhr, and Sartre represent different thinking for different times. However, their ideas toward the dualistic ontology are extremely similar: consciousness and reality generate, reflect, negate, and fulfill each other; the world is not a multiple choice question of either or neither, but "both" within the whole. This ontological concept which decides one's thinking behavior, is the core of dualism to determine the rest of the three aspects: epistemology, human nature, and methodology.

Epistemology

Epistemology is about perception and observation of knowledge: how to understand and how to communicate. The central issue is: what is true or false; whether knowledge can be acquired or only be experienced (Burrell & Morgan, 1985, p. 1).

Lao Tzu's Epistemology

Lao Tzu's epistemology does not separate true and false, as he says:

If all on earth acknowledge the good as good,
then thereby is the non-good already posited.
For true and false generate each other.
They are actually One. (Para 2)

In Lao Tzu's opinion, human beings are struggling constantly between "truth" and "fault" because everything is opposed and generated by comparisons. No

truth can exist alone in isolation forever without experiences of negations.

Niebuhr's Epistemology

Niebuhr expresses the "yes" and "no" of dualistic affirmations: that the Christian is "just at peccator," both "sinner and righteous;" that "history fulfills and negates the kingdom of God; that grace is continuous with, and in contradiction to, nature; that Christ is what we ought to be and also what we cannot be; that the power of God is in us and that the power of God is against us in judgment and mercy; that all these affirmations, which are but varied forms of the one central paradox of the relation of the Gospel to history," must be applied to the experiences of life from top to bottom (Niebuhr-B, 1960, v. 2, p. 204).

The central, overwhelming idea for Niebuhr is sin, which is the foundation of his interpretations of truth. He says: "The real truth condemns their lies; pure justice indicts their injustice; the law of love reveals their selfishness; and the vision of God reveals their true center and source of existence." (Niebuhr-C, 1960, p. 284)

Therefore, Niebuhr does not separate truth and fault from the center of all existence. In Niebuhr's view, they fulfill and negate each other (Harland, 1960, p. 24-25).

Sartre's Epistemology

Sartre thinks that human consciousness determines

the meaning of objective reality. "Pour-soi reflects and negates en-soi" (Sartre-A, 1943, p. 15-17). True and false are all the creation of meaning by human beings. People are totally responsible for choices and actions of giving meaning.

On the other hand, Sartre also admits that humans are conditioned (though not preconditioned) by the reality, and he urges to escape from the conditioning to develop the "truth" for one's freedom (Sartre-B, 1965, p. 433).

According to Sartre, true and false are relative because of different people's experiences and consciousness.

Human Nature

Human nature, herein, deals with the relationship between human beings and their environment. The question is: are human beings conditioned by or free from their environment (Burrell & Morgan, 1985, p. 2)? Different views of human beings in relation with the environment would lead to different results of judgment and action.

Lao Tzu on Human Nature

Lao Tzu takes a very low and inactive position toward human influence as he thinks that "everything comes and goes, and everything will emerge as Tao" --- the whole unity which includes human beings and their environment (existence) or which excludes both (non-existence). Complementarity is the key to Lao Tzu's

philosophy. How to cooperate with the environment is his focus as Lao Tzu likes "to be open to whatever emerges" (para 49).

Thus, Lao Tzu's belief is that human beings are much conditioned by the mysterious Tao, in relationship with the environment.

Niebuhr on Human Nature

The name of the book Moral Man And Immoral Society itself directly implies the relationship between men and their social environment. Niebuhr indicates that "individual men may be moral in the sense that they are able to consider interests other than their own in determining problems of conduct, and are capable, on occasion, of preferring the advantages of others to their own But all these achievements are more difficult, if not impossible, for human societies and social group ... (for) there is less reason to guide and to check impulses, less capacity for self-transcendence, less ability to comprehend the needs of others and therefore more unrestrained egoism than the individuals, who compose the group, reveal in their personal relationships." (Niebuhr-A, 1960, p. 84)

Niebuhr seems to say that moral men are conditioned in immoral society. In another words, people are naturally moral and good, but the society may be immoral and irrational. However, justice (reality) must always be thought of in dynamic terms, and love (human consciousness) can always raise justice to new heights.

Again, Niebuhr says: "Man is a child of nature,

subject to its vicissitudes, compelled by its necessities, driven by its impulses, and confused with the brevity of the years which nature permits its varied organic forms, allowing then some, but not too much latitude Man is also a spirit who stands outside of nature, life, himself, his reason and the world" (Niebuhr-D, 1941, p. 3).

As a Protestant philosopher, Niebuhr's views on human nature are dualistic: he agrees that human beings are conditioned by God and environment; but he also suggests man has a free spirit. Therefore the relationship between men and environment is contradictory and complementary: Men are both strong and weak, both free and bound, both blind and far-seeing. People can be influenced by the immoral society, but people can also "challenge" the society and make it more moral and better.

Sartre on Human Nature

As an atheist, Sartre believes that human existence is primarily meaningless, for human beings are thrown into the world totally without meaning. The development of meaning is an individual matter.

"Existence precedes essence" (Being and Nothingness) means that if people are indeed without meaning when they are born, they can fashion their own meaning in the world in any way they can fit. The en-soi-pour-soi has a distance or gap between the real world and the consciousness of individuals, so that the separation between them is always evident. Sartre calls

that vacancy "nothingness," which allows man to think beyond the limitations of today and which also represents freedom to dream and to hope (Sartre-B, 1965, p. 12-23).

"Man is condemned to be free." Everything is possible. Sartre's view on human nature is that there is no predetermined self or essence and that there is nothing to prevent people from becoming whatever they desire. In a word, human beings transcend, negate, or go beyond their environment.

Methodology

Methodological approach focuses on subjective (conscious) or objective (realistic) method to see the world, based upon one's own views toward ontology, epistemology, and human nature. It is an important principle for one's actions (Burrell & Morgan, 1985, p. 2).

Lao Tzu's Methodology

Although Lao Tzu's philosophy emphasizes consciousness, his methodology is neither subjective nor objective. "Do not resist what is happening" and "be open to whatever emerges" are his belief.

Lao Tzu's way is Tao, to remain in the center, keep low, stay still, and take no action. Everything flows in its own way:

Create emptiness up to the highest,
Guard stillness up to the most complete.
Then all things may rise together.
I see how they return.
Things in all their multitude;
each one returns to its root.

Return to the root means stillness.
 Stillness means return to fate.
 Return to fate means eternity.
 Cognition of eternity means clarity.
 If one does not recognize the eternal
 one falls into confusion and sin.
 If one recognizes the eternal
 One becomes forbearing.
 Forbearing leads to justice.
 Justice leads to mastery.
 Mastery leads to Heaven.
 Heaven leads to Tao.
 Tao leads to duration.
 All one's life long one is not in danger. (Para 16)

Cyclical change is one of the characteristics for
 Lao Tzu's Taoism. The best way to act is to go to the
 opposite and to return to the origin of center.

Niebuhr's Methodology

As Niebuhr's ontology, epistemology and human
 nature concepts are all dualistic, his methodology, of
 course, is no exception.

Niebuhr thinks that "complete rational objectivity
 in a social situation is impossible Since reason is
 always, to some degree, the servant of interest in a
 social situation, social justice cannot be resolved by
 moral and rational situation alone Man's collective
 behavior will never be conquered by reason unless reason
 uses tools, and is itself driven by forces which are not
 rational" (Niebuhr-A, 1960, p. 27-34). Justice
 needs conflict and coercion to reflect power and love
 which help justice (Niebuhr in Davis, 1960, p. 163).

Niebuhr's methodology is dual: subjective always
 with objective. There is no absolute rationality.
 Niebuhr does suggest subjective challenge to irrational
 power, however, his basic philosophy is still within
 objective reality.

Sartre's Methodology

Sartre believes in a dualistic but more subjective interpretation of ontology, epistemology, and human nature, and thus his methodology is also more subjectively dualistic --- humanistic radical actions.

"Understanding the meanings of different things" is what Sartre advocates. "The movement of understanding is at once progressive (toward the objective result) and regressive (back toward the original condition)." To understand and to transcend objective reality by one's consciousness are only but self-experiences. By experiences of consciousness with free spirit, people can do everything possible (Sartre-A, 1943, p. 639).

In Sartre's view, subjective consciousness is from but over objective reality, in which human elements sustain.

Summary

Lao Tzu, Niebuhr, and Sartre's works reflect a basic principle: contradiction and complementarity of opposing forces within a continuum of history, time, and interactions.

Ontologically, Niebuhr thinks that consciousness (love) demands, negates, and fulfills reality (justice); Sartre suggests that consciousness (pour-soi) can discover reality (en-soi), and reality can reflect consciousness; while Lao Tzu believes that being and non-being produce each other, Yin and Yang are the unity of Tao --- the Heaven and Earth.

Epistemologically, Niebuhr uses sin as his

foundation of interpretation of truth; Sartre believes that knowledge is the creation of meaning by human beings, so that true and false are only the reflection of the experiences of the consciousness; Lao Tzu thinks that true and false generate each other --- they are actually one.

As for human nature, the relationship between human beings and the environment, Niebuhr insists on the integration of men's free spirit and compelling environment, though he believes God is the creator of everything; Sartre cries for human freedom from the environment, since "existence precedes essence" --- people fashion meaning in any way they see fit; Lao Tzu takes a low and an inactive position --- everything will emerge as Tao, which controls both humans and the environment. Lao Tzu would agree with both Niebuhr and Sartre --- human beings are conditioned, yet free from the environment to a certain degree.

Methodologically, Sartre keeps a comparatively active and subjective approach that human beings are free to do anything; Niebuhr basically takes a passive subjective approach toward objectivity --- strive for rationality from injustice; Lao Tzu stays low, complementing what is happening, harmonizing the subjective with the objective --- that is Tao.

Since Lao Tzu, Niebuhr, and Sartre's ideas are uniquely dualistic on each of the four aspects of ontology, epistemology, human nature and methodology, which are related to leaders' analysis process --- thought, perception, judgment, and action (Burrell &

Morgan, 1985, p. ix), therefore, the method of dualism from the three philosophers may serve as a foundation of deduction to the study of leadership contradictions via contradicting organization/leadership theories, which are supposed to be the guidance for real practice in organizational life.

TABLE II

LAO TZU, NIEBUHR, SARTRE ON DUALISM

| ----- Ontology ----- | |
|--------------------------------|---|
| Lao Tzu | Being and non-being produce each other; reality and consciousness generate each other |
| Niebuhr | Love and injustice are relevant; reality and consciousness fulfill and negate each other |
| Sartre | En-soi and pour-soi discover each other; reality and consciousness reflect each other |
| ----- Epistemology ----- | |
| Lao Tzu | True and false contrast each other |
| Niebuhr | True and false are both from the center of all existence |
| Sartre | True and false are the creation of meaning by different human beings with different experiences |
| ----- Human Nature ----- | |
| Lao Tzu | Human beings relative to environment are all conditioned by Tao |
| Niebuhr | Moral man can change immoral society, but is also influenced by immoral society |
| Sartre | Existence precedes essence; human beings transcend, negate, or go beyond environment |
| ----- Methodology ----- | |
| Lao Tzu | Non-resistance and openness to cyclical changes |
| Niebuhr | Man's behavior is not conquered by reason; there is no complete rational objectivity |
| Sartre | Subjective consciousness are over objective reality; experiences are the most important |
| ----- | |

The following chapter will discuss and deduct how dualism might be implied to organizational/leadership theories and practice in the eyes of Lao Tzu, Niebuhr, and Sartre, with regard to dualistic ontology, epistemology, human nature and methodology.

CHAPTER IV

DUALISM AND LEADERSHIP

Dualism for Leadership

Dualism as a method has been examined in four aspects as introduced and analyzed in Chapter Three with ontology, epistemology, human nature and methodology as articulated by Lao Tzu, Reinhold Niebuhr, and Jean-Paul Sartre. The dualistic method, in short, is the idea of constant change and constant movement toward or away from the center. The method of dualism, in a sense of both short term and long term strategic processes, is one way to think, see, feel, and act in both "inconsistent" directions, so that unity may be brought together in this contradicting world. This concept could be considered for some leaders who deal with ambiguities when they confront contradictory organizational theories and approaches.

Since ontology basically determines one's value for decision making, since epistemology deals with one's perception and synthesizing ability, since one's value of human nature represents one's intention and feeling toward this world, and since methodology decides one's approach for action, the understanding and deduction of Lao Tzu, Niebuhr, and Sartre's dualistic method toward contradictory organizational theories might be

considered by organizational leaders for deeper understanding and clearer practice.

In Lao Tzu's view, reality and consciousness, true and false, human beings and environment, objective and subjective all represent two contradictory dimensions of one whole. They are existing by relating to each other. Any change on one side will comparatively influence and affect the other. The clear illustration of this dynamic relationship is described by the following diagram:



Yin-Yang Diagram

This diagram is a "symmetric arrangement" of the dark Yin and light Yang, two contradictory aspects of one whole. It is not a "static symmetry but a very dynamic, continuously cyclic rotation": the Yang returns cyclically to its beginning; the Yin attains its maximum and gives place to Yang. (Capra, 1984, p. 97)

Lao Tzu's dualism as illustrated through the above diagram, tells us that contradiction is given, and change is constant; the opposites of contradiction conflict and complement each other; the cyclical change is a macro dynamic of contradiction; the neutral balance of contradiction is one way to achieve order.

The further deductions toward organizational

leadership from Lao Tzu could be as follows:

(1) Since everything in the world is complementary contradiction, therefore, organization is a unity of all contradictions with opposite individuals and parties depending on each other. One's negative could be another's positive. Leadership is complementary to, and depend upon followership.

(2) As contradiction or imbalance is constant, and the cyclical change of conflict and complementarity is the dynamic force of the unity of contradictions, then two types of contradictory organizational/leadership theories should not be abnormal; they conflict and complement each other; the cyclical reverse of the two is the dynamic of the development of organizations --- extreme non-bureaucracy might create anarchy which could lead to bureaucracy; extreme bureaucracy could kill creativity and motivation that might cause disunity and lead to disorder; and proper balance of interactions between the two theories might be a way for leaders to achieve order and harmony.

(3) Because the contradictory dimensions produce, generate, and reflect each other, and the growth is out of contradictions, theory of leadership is, therefore, from practice, and then to practice of leadership; practice needs the guidance of theory, and then enriches theory. The truth is from the interactions of this process. The contradictions and incompleteness of leadership/organizational theories did, do, and will exist. Therefore, neither bureaucracy nor non-bureaucracy may be absolute and practical for all situations at

all time. They need to interact and improve according to the change of time and environment (see analogies two and three, p. 71-73).

As Niebuhr regards both consciousness and reality from the center of existence, he does not believe absolute truth and fault exist. Organization could be everything that opposes and depends on each other. Bureaucracy and non-bureaucracy are not mutually exclusive, instead, Niebuhr would suggest that they reflect, generate, and fulfill each other since both are from the center of existence. The more completion and interaction of the opposing theories may be able to balance and unify more inconsistencies. This is a continuing process.

Niebuhr would suggest that different concepts from different experiences determine people's perceptions and actions. However, since society and people are not totally rational, they need the assistance and restrictions of bureaucracy; on the other hand, people as free spirit could establish and rebuild bureaucracy for a better life. The same deduction could come from Niebuhr that leadership of both people-orientation or decentralization and task-orientation or centralization is necessary with the standards of the center --- the balance. This balance does not mean the equal cut of each orientation but the equalization with all elements involved (see Chapter Five, p. 61).

According to Sartre's relative Being of en-soi and pour-soi, nothingness, and more subjective attitudes toward actions, any blind blame or careless comment on

any organizational theory is irresponsible because all is the creation of people with different experiences which reflect particular consciousness and reality. Since absolute truth does not exist, therefore absolute organizational theory or approach is impossible. Between the two contradicting organizational/leadership theories, there is an empty space --- nothingness, the center, where everything could be combined and made meaningful. This center could be the unification of certain degrees of conventional and alternative theories for leadership in responding to the environmental needs to minimize irrationality and to maximize creativity. Human beings (leaders) should not be manipulated by theories but must use theories for the sake of the good. Only by going back to nothingness without absolutes (keeping the door open), may leaders assist some new things to emerge and become meaningful.

The deductions from Lao Tzu, Niebuhr, and Sartre may be generalized as a method for leaders of organizations to make a strategic combination of bureaucratic and non-bureaucratic theories with regard to the problem of ambiguity of contradictions. The following deductive points may be significant:

(a) Contradictions and inconsistencies are normal, because of constant irregular changes of the world. Any denial of contradictions is not realistic. Ontologically, according to Lao Tzu, Sartre, and Niebuhr, the leader's consciousness is from people and organizational life, and this consciousness could influence organizational activities. This process must flow without absolu-

te authoritarian arbitrariness (bureaucracy) and care-less indulgence (non-bureaucracy). The constant awareness of interaction is a foundation for decision-making.

(b) Epistemologically, Lao Tzu, Niebuhr, and Sartre share that true and false negate and fulfill each other. There is no absolute truth against which the leader can judge organizations and people. The leader and people can only learn, understand, and experience from "the false" to recognize, establish and develop acceptable and meaningful "the true." The simple-minded assumption "right and wrong" is one of the fundamental obstacles to the advance of understanding (Singer, 1949). The leader should encourage more learning by experiences and interactions rather than rational judgment, partial and narrow perception. Therefore, whether conventional or alternative theory is good or not depends on the opening interactions. Application of either theory is possible but conditional to a certain degree.

(c) As for human nature, the leader may not or could not totally change people and organization. However, he/she could greatly influence (Niebuhr) the interaction process by harmonizing (Lao Tzu) with people and environment. Good relationships depend on good intentions, and good intentions may lead to better communication and cooperation (Sartre).

(d) Methodologically, cyclical changes occur with the passing of time. According to Lao Tzu, any approach of extremes (over-objective or over-subjective) will result in an opposite consequence. Each new idea, approach, method or technology creates a new problem to

be dealt with; and each good point must have a negative as its foundation (Niebuhr). Therefore, leadership approaches, no matter Yin (conventional) or Yang (alternative), generate opposites (Lao Tzu). The negative response from the followers is not necessarily the fault of the followers. The leader's neutral interaction or balancing coordination could be more appropriate to handle contradictions. The leader's action (or inaction) could make a difference (Sartre).

(e) Ambiguities or paradoxes may be more appropriately understood when leaders see the two oppositions differently through both conventional and alternative theories. There is no justification for focusing on one without the other, for then both would lose the identities (Lao Tzu). Bureaucracy is against irrationality, non-bureaucracy is for creativity, and dualism may link both for interactions. With both spear and shield plus graciousness, a leader is like a fully-equipped and skillful soldier ready to advance, defend, and overcome.

The Weakness of Dualism for Leadership

The weakness of dualism may be its "lack of scientific quantitative evidence" to interpret the degrees and shifts of contradictions. The interpretations may often come from individuals' internal experiences and comparisons with the existing situations or environment. Therefore the method of dualism, which does not seem to be scientific-data-oriented, is easy to be questioned for its "superstition."

Dualism might also be easily mistaken for "ends

justify means," the immoral and unethical manipulation cursed by democratic principles and civilized people. However, dualism is only a method, just like leadership itself, which can be both for good and bad. As Burns defined morality to be an ethical standard or standards which reflect "actual social change" by intent and satisfaction of "human needs and expectations" (Burns, 1978, p. 4, p. 45), everything depends on the leader's good intentions and efforts to serve and satisfy people's demands by acting with different theories toward different aspects of problems and different types of individuals. The general purpose of this dualistic method advocated by Lao Tzu, Niebuhr, and Sartre is not for the destruction and logic but for the harmony and unity of all oppositions.

Summary

In sum, the method of dualism from Lao Tzu, Niebuhr, and Sartre approaches two apparent contradicting foundations at the same time for a unique unity. The deduction from dualistic ontology, epistemology, human nature, and methodology regarding contradictions between conventional and alternative organizational/leadership theories may help to serve as a lens for leaders to see and understand the nature of contradictions and ambiguities in leadership. Thus, if theories can be appropriately practiced to serve the realities, then contradictions would be less confused, extremes might be avoided, balance could be achieved, new ideas or changes may be developed and studied, and both

rationality and creativity can be encouraged, while irrationality and rigidity can possibly be minimized.

The method of dualism by Lao Tzu, Niebuhr and Sartre, and its relationship with implications to contradicting organizational/leadership theories have been introduced and discussed, but how to view, digest and specifically use this method by organizational leaders is the next focus point.

The following table is a summary of the contents, characteristics, styles, and usage of both contradictory leadership/organizational theories, which is used for the deduction of specific implications from dualism to leadership understanding in purpose, power, experience and success.

TABLE III
DUALISM ON THEORIES

| Bureaucracy Task-orientation (against irrationality) | Non-Bureaucracy People-orientation (for creativity) |
|--|--|
| simplicity structured regulation tight plan objectivity punishment enforcement production stability sociality | complexity flexibility preference open process perspectivity reward encouragement satisfaction activity individuality |

CHAPTER V

SUGGESTED IMPLICATIONS OF DUALISM ON LEADERSHIP

After the introduction of dualism, comparisons of Lao Tzu, Niebuhr, and Sartre's philosophies, analysis of leadership/organizational theories, and deduction of dualism to leadership ambiguities in previous chapters, practical implications of them are suggested in this chapter which focuses on purpose, power, experience, and success which exert fundamental ambiguities for organizational leadership.

The suggestions are deduced and expanded from the central points of dualism (see Chapter Two, p. 21):

1. Everything is a unity of contradictions.
2. Conflicting dimensions complement each other.
3. Things are going toward the opposite: cyclical change is the dynamics of the world.
4. Balance achieves order, peace and harmony.

The practical implications from the idea of constant change and constant movement of opposing forces toward or away from the center are based upon Lao Tzu, Niebuhr, and Sartre's views regarding ontology, epistemology, human nature, and methodological concepts as they may apply to contradictions in organizational leadership. In order to make a difference in balancing

organizational contradictions and to reduce ambiguities, this chapter tries to deduce from dualism to specific implications of leadership relate to purpose, power, experience, and success.

Purpose (Goal or Objective)

The purpose of leadership is often ambiguous (Cohen & March, 1986), because the presently accepted concepts about the nature of leadership, its vision, and objectives of organization are changing constantly, leaving today against yesterday, and tomorrow contradictory to today.

Leadership & Followership

Ontologically, leadership and followership are one contradiction, however, they complement each other. Leadership needs followers, and followers need the guidance of leadership. Each cannot be without the other just as Yin and Yang (Lao Tzu), love and justice (Niebuhr) and en-soi and pour-soi (Sartre) cannot exist without each other.

Therefore, leadership is to lead people, provide guidance, and supervise organizational development. At the same time, leadership is also to follow people's desire, coordinate time and environment, facilitate organizational process, and satisfy people's needs.

If confrontation replaces complementarity when the leader does not follow, and the followers are not willing to be led, extreme consequences might occur. As the method of dualism is concerned about balance of

over-extremes and cyclical changes of oppositions, it may be deduced that leadership and followership need to be complementary. Very often, strong followership can help to make a strong leadership, and too much leadership may turn away and lose followership, and thus may bring more ambiguities resulting from contradictions.

Since everything is changing toward opposites (Lao Tzu), related to the changes of others in the universe (Sartre), there is no way that everybody agrees on the same thing, does the same thing, and achieves the same results (Sartre). Usually, according to the dualistic sense of whole unity and balance of contradictions, If someone wins, others may comparatively lose. Doing the opposite is a major strategy from dualism when the leader confronts strong oppositions. For instance, to retreat voluntarily is to advance prudently; to lose a little first is to win big later; to experience more failure may finally help to taste the sweetness of success; and, for the leader, to follow and serve the mass better is to lead more effectively.

Vision

Leadership is often confused by being accused of lack of vision. Vision of leadership, according to dualism, is nothing but the understanding that change is inevitable; problems and contradictions are usual; cycles of change cannot be ignored but can, and should be coordinated, prepared, and balanced (Lao Tzu).

Vision of dualism, as the name implies, is the capability of the leader to see, to see what others can

see and also what others do not bother seeing but which actually exists; and to recognize the possibilities that others perceive and also that others do not realize but conceivably take place. Vision directs the leader to lead people from where they are to where they have not been, and where they do not fully understand they are going to.

Epistemologically, according to Niebuhr and Lao Tzu, nothing is absolute, and ups and downs are not unusual. But balance around the norm --- a joint focus of comparisons between opposing forces of contradictions, is the core of dynamics. It is important for the leader to think, imagine, and try best to plan for the future if the situation is unfavorable and far behind the norm; and it is also critical to look back, check, and prepare for the uncertainties if the situation is favorable and far ahead the norm (Sartre). Cycles may come in this way: "Everything under the heaven would come together after long separation, and would come apart after long integration" (Luo, 1985, p. 1). This is a vision of dualistic leadership of time and history. It affects relationship and objectives. It relates reality with unpredictable future. Organizations and people, to a certain degree, look for the leaders' vision for the future, however, vision is not just from leadership but from interactions with followership as well.

High Objective & Low Expectation:
Doing The Opposite

One of the purposes of leadership is to set up

objectives for organizational members regarding participation and implementation. However, ambiguity may arise when expectations of achieving the objectives cannot be met properly, due to irrational world and its contradictions other than objectives of "effective" leadership or "diligent" organizational members.

Doing opposite to balance contradictions is one important aspect of dualism by Lao Tzu, Niebuhr and Sartre, especially Lao Tzu. In the process of objective and result planning, the objectives may be set high to maximize and energize people's ability and creativity, but expectations need to be kept low to minimize any confusion and frustration from irrational changes of the world --- this is another dualistic way to keep balance of tasks and needs, regulations and satisfactions, and to reduce ambiguities of their contradictions.

It is dualistic human nature that people condition, and be conditioned by, the world. People deserve praise and encouragement for further creativity if they accomplish tasks and take initiatives to change the conditioned environment. But praise might cause certain overconfidence from human irrational characteristics, which might delay continuous efforts to achievement (to change the world) or sometimes get the system out of balance. The leader needs to set up high objectives (higher than what could be completed), but to expect comparatively lower level results. The high objective may minimize irrational behaviors, and low expectation may balance the high objective and the conditioned reality, achievement and task demands, and people's satisfaction in the

process of accomplishment.

Dualistic strategy works in this way (Lao Tzu): when expectations are too high, results could be disappointing; when the leader and people realistically confront the contradictions, and prepare for incompleteness and frustration, results might be more satisfying. Reducing one's own attitude and judgment for expectation may be a practical way to approach contradictions.

Identify Problems

Because there are many differences among organizational members to look at different contradictions, therefore, identification of problems might affect ambiguities for leadership.

The method of dualism indicates that a contradiction has two opposing dimensions which might not be necessarily equally strong. The difference of unevenness is the dynamics of contradictions of the world. And the dimensions of contradiction change toward opposite directions. The identification of the strengths and weaknesses of each contradiction and each dimension of the contradiction deserves leadership attention in order to be in an appropriate position to lead and follow people.

It is crucial to identify the nature of contradictions (problems) without prejudice and prejudgment, to concentrate on the dominant or primary dimension of the contradiction (key problem), and to decide whether to delay or accelerate (balance) the contradiction toward the norm (middle) for the unity and harmony of the

people and the organization.

However, since dualism focuses on both dimensions of any contradiction, no matter strong or weak, so the less dominant or subsidiary dimension cannot be ignored, because the weaker one might change and move toward a stronger position (Lao Tzu). Many times, the ambiguities and even failures of leaders are caused by ignorance of the shift of strengths by the weak (Kennedy, 1987). Therefore, to recognize the difference of contradicting dimensions, and to continuously promote the extremes toward balance should be one of the special missions of leadership (Lao Tzu).

Henry Kissinger used to make a vivid illustration: a big (major) problem is accumulated by many small (minor) problems. When small problems are dealt with, big problem would become smaller, and small ones would no longer be problems. His dynamic view of differentiating big and small (strong and weak) problems is dualistic.

Therefore, purpose of leadership may be understood to constantly adjust the relationship between leadership and followership, prepare the inconsistent changes with comparative approaches, identify variable problems, and balance the contradictions.

Power

Power, dualistically, is the instrument of both good and evil (Niebuhr-I, 1942, v. 8, p. 10), which is also linked with use of power of rewards and punishment to objects of acceptance of power with a suitable style,

in a appropriate position and applicable time.

Balance of Power

As the method of dualism tends to hold both ends of a contradiction (Lao Tzu & Niebuhr), the dualistic leader needs both position power (bureaucracy) and personal power (non-bureaucracy) in order to keep balance of power. Position power can only provide the image of legitimacy, the title of bureaucracy, and the controller of structure. Personal power represents relationship, interaction, and influence. In organizational life, position power is necessary to lead while personal likability is important to unify and transform organization and people. Position power is like bones, and personal power is like flesh, both of which can frame a whole human body.

The dualistic methodology of balancing the extremes would suggest that position power is to control and get things done; personal power is to motivate and satisfy people. Position power can complement personal power which is inadequate to deal with any wrong-doing; personal power can complement position power which treats people impersonally. Both are recommended for interactions of leadership practice.

Power cannot be kept alone for long, it needs to be shared (Lao Tzu). When the leader gives away the power, people are empowered, motivated, and satisfied (Sartre). The leader then may receive more power to empower (Niebuhr & Lao Tzu). This process is flowing. "Whatever is flexible and flowing will tend to grow. What-

ever is rigid and blocked will atrophy and die (Lao Tzu, by Heider, 1988)." Leadership must be a lively interaction between power and empowerment, leader and followers --- it is a process, but not a rigid principle.

When the leader keeps all power without sharing, people might not be motivated nor satisfied. They do not necessarily complete tasks, and, to certain degree, might even want to take the leader's power away (Sartre). The balance of power could not be reached, and the leadership might not function well nor last long.

Rewards & Punishment

The dualistic leader acts as a warrior with power and decision and also as a healer with care and love (Niebuhr). When people are doing right, the leader should keep still (Lao Tzu); when followers are passive, the leader needs to motivate (Niebuhr); and when participants are doing wrong, the leader has to punish and help them to grow (Sartre). Rewards and punishment are two necessary weapons for power of leadership.

Bureaucratic theory assumes that people are irrational and should be treated impersonally while non-bureaucratic theory denies this premise. In the words of dualism, human beings are both rational in some areas some times and irrational in others some other times, a dual character. In real organizational life, people are self-controlled and good-natured in order to help each other (Niebuhr) to a certain degree. However, in the struggle for survival, little rationality is often

considered (Niebuhr).

Therefore, for the organizational leader to deal with both the rational and irrational aspects of people using the concept of dualism, rewards can be used to encourage and motivate people for further development, though over-rewards might sometimes discourage the whole process. Punishment may be arranged to control and guard against any irrationality, though punishment might also be mistakenly against irrationality. Rewards and punishment can be material or spiritual. Spiritual reward and material punishment may be more suitable and effective concerning people's egos and emotions. Over use of material rewards or emotional punishments could generate more resentment and resistance which might cause more argument and conflict. Rewards could be accompanied by further high expectations; punishment may be accomplished with good wishes and hopes for the future. Thus, the negative might be minimized, the positive can be maximized, and balance could be achieved (Laó Tzu, Sartre, Niebuhr).

In order to dualistically carry out rewards and punishments, the leader must first let people establish a conceivably common idea of what is good and what is bad, what is expected and what is unacceptable. People usually do not intentionally break the rules when they understand the punishment, but exceptions are always possible. On the other hand, rules and laws need to be kept as few and simple as possible, because each law or rule creates out-law or out-rule. Power of law and rules may not rule people's minds, only consciousness

and balance are often powerful to people's hearts which may affect their behaviors (Lao Tzu). Paradoxically, punishments and rewards justify each other.

Leadership Styles

Power may be influenced and affected by leadership styles which are often ambiguous. Organizations differ in structures, purposes, activities, roles, and levels of formality. And people in organizations also differ in their personalities, needs, and maturity (Silver, 1983, p. 244). Therefore, leadership styles are difficult to be applied in a clear-cut format. On the other hand, no single leadership style can be defined, carried out, and worked well in terms of degree without the comparison to its opposite. No single leadership style can be perfect for all situations.

The contradicting terms style leaders as charismatic or bureaucratic, people-oriented or task-oriented, and strategic or problem-based styles, etc. (Yukl, 1981, introduction) The choice of a specific leadership style not only depends upon the leader's intention but also on people in the organization as well as its goals, environment, and history. According to the dualism from the three philosophers, imbalance is universal and balance is the harmony. Therefore, the contradicting types of leadership styles could be applied consistently, but not necessarily evenly, at the same time in order to keep a good balance of the imbalanced oppositions. All is determined by the situation --- the diagram of opposites. In bureaucratic

organizations with tight rules and controls, a charismatic or people orientation can be an exciting stimulus to motivate people's creativity. In an unstructured place, a gentle task-oriented style might be an effective way of guarding against any wrong doing, so that non-bureaucratic structure can be developed, protected and grown.

Lao Tzu, Niebuhr, and Sartre would agree that there is no "good" or "bad" leadership power. There is only "acceptable" or "unacceptable" leadership style which is judged by peers and which changes with the passing of time.

Positioning

Positioning is important in various situations of contradictions, since a leader of power is usually within and among all the oppositions. Since "too much is the same as too little" (Lao Tzu, 1980, Para 57), any extreme position of the leader may result in opposite consequences and an imbalance of power.

Lao Tzu's ontology and Niebuhr's epistemology tell us that neither side of a contradiction is absolutely "right" or "wrong," one's negative could be another's positive, and each side is possibly moving toward the opposite direction. Therefore, the leader needs to lean on both sides of a contradiction to encourage people to do their best for the organization and for themselves. Thus all kinds of people, at least most of them, may be united to manage the conflicts, to hold strengths, to put up with weaknesses, to take cautious actions, and to

prepare for reactions. Growth and evolution are expected from the interactions of oppositions, but not necessarily from the leader alone. Therefore, ambiguities of contradictions may be able to understand or to be dealt with, or may not come up.

It is certainly not easy to position and to hold opposing forces together, but it is clearly unnecessary to have a leader if everything is easy and smooth.

Each contradiction has two extremes and the comparative middle. It may be a healthy way to position at the middle --- the norm, the joint focus of opposing forces, to facilitate the majority, and to deal with both extremes. When the norm changes (it usually will), then the position of leader must be adjusted accordingly.

The middle way is Lao Tzu's Tao, Sartre's emptiness (start for achievement), and Niebuhr's reflection of consciousness.

However, an extreme position is, of course, not excluded in power option. And the leader has to prepare for extreme reactions and consequences which might fire back to power structure.

Timing

Timing, an important and influential effect of power, is a remarkable factor for change of contradictions, which is the basic study of dualism. As the Yin-Yang diagram suggests, each side of a contradiction changes comparatively toward the opposite direction. The cycle has its own rhythm of ups and downs. To

coordinate with that rhythm is the key for balance --- that is timing, to select the most appropriate time for the suitable use of power.

Democratic processes take time. Patience and frustration may be paid off by positive results and confidence. Harsh intervention without consideration of timing will possibly bring failure and disaster. For instance, when people are angry, mad, or sad, leaders may generate more opposition by pushing anything unacceptable; when some people have not matured enough to understand about democracy and freedom, leaders would receive no positive results by turning them loose. On the other hand, when people, environment, and organizational goals meet close to the same point, it may be the appropriate time to use power, take actions, and get maximum positive results.

Timing is a golden key to solve complicated problems with effective power in a simple way. Timing, after all, is everything (Lao Tzu).

Experience

Different experiences might worsen the ambiguity of leadership toward equal treatment and oppositions. Dualism tends to include all different experiences for a unity of balance.

Equal Treatment

The equal treatment is difficult and somehow irrational, as Niebuhr and Sartre suggest that human beings both control and are controlled by reason.

Different backgrounds and experiences lead to different attitudes, abilities, needs, and actions. Comparisons do exist, and "inequality" does appear. However, each person as a human must be worthy of the same. No one is better than the rest of humanity (Sartre). The basic right to opportunity should not be different (Lao Tzu).

It is human nature that almost everyone needs to be different from others. Then equal treatment is not equal at all, if different individuals are treated exactly the same way. To be familiar with and identify with different experiences of different people, and to sensitively help people (especially those who are behind) to come to the same starting point could be a way for the core of equality: not equal treatment but equal opportunity.

On the other hand, more conflicting experiences might generate more ambiguities. And the triggered equal treatment might lead to steadiness, low motivation, little competitiveness, and few accomplishments in a long run.

Be Gracious to Oppositions

According to the dualistic epistemology, truth is not yet explored, and the true and false depend upon different experience. Therefore, no matter how hard one tries, the leader usually has opposition (Lao Tzu). It is not because people are making trouble, but because opposition is natural (Niebuhr), and the leader is a leader, who has very different experience from others who should have the right to disagree (Sartre). By

voluntarily turning to the opposition and accepting different experiences, the leader may quietly reduce and melt opposition. Therefore, graciousness is an easing force to keep balance.

It is suggested by dualism that the leader be familiar with the cycles of contradictions, prepare for the solution to balance oppositions and to avoid conflicts. However, when the fight does come, it is better to yield and sit back. Silence is reason but not surrender. The one who starts the attack is off the center and easily thrown. The strength is the knowledge and patience (Lao Tzu).

Graciousness may be like the following: If the leader has the power, s/he should not abuse it, but try to empower people very often (If power is abused, leadership may not escape the responsibility). If the leader is criticized, s/he must be responsive and gentle. If the leader is proved to be right, s/he needs not take credit (Lao Tzu). A leader who must intervene should adopt the gentle and incremental approach. An opponent who fails also deserves compassion and respect. The leader may hold back truths (because truths are not true for everyone the same), but should not tell lies. Thus, graciousness and consciousness may coordinate different experiences and overcome oppositions.

The leader may take actions to wherever there is less resistance (contradictions). Fight or confrontation sometimes has to be necessary to deal with over-extreme irrationality against the norm. However, certain price and sacrifice need to be prepared. This

should be the last resort.

Success

Success is often so ambiguous that leaders' own "motivation and personal pleasure become problematic (Cohen & March, 1986 p. 195)." How to look at, evaluate, and strive for leadership success has become important in the mist of uncertain and even contradicting environment.

Self-improvement

A "smart, bright and success-motivated" leader is the one who realizes no leader is smart and bright enough and who depends on the strength of continuous self-improvement for success, as Lao Tzu and Niebuhr think that no single individual is more superior than anybody else. Self-awareness of personal strengths and weaknesses, compared with others' strengths and weaknesses, becomes the power to improve leadership which may help the success of organization and people and comfort the leader him/herself.

According to dualism of going to the opposite, being critical of oneself is an important step for self-improvement. It may be in the interest of the leader to check if strengths become weaknesses, if there is too much loyalty without principle, if over-dependence on others exists without basic control, if the atmosphere is too narrow and insensitive to have a open discussion, if any long-range plan is arranged, or if successes go to heads (McCall & Lambardo 1983, p. 29). The answers

to these critical aspects can be used to examine weaknesses which need improvement. Daring against oneself and trying to improve (Sartre) is one of the advantages for the success of leadership.

The improvement may also be gained from others' criticism, which is often uncomfortable for some leaders. The possible ways to minimize criticism by going to the opposite are three: to examine and criticize oneself voluntarily; to learn more and try harder; and to establish and lead channels for regular criticism. In a long term, the paradox is like this: the more one resists criticism, the more complaints there may be and the less the accomplishments; the more one criticizes oneself and encourages oppositions, the less challenge may arise, and the more the achievements.

Otherwise, as criticism is depressed and forced to disappear, certain discontent and explosion of minds may be imminent. Success of leadership may be in danger.

Use of Foolishness

The dualism of Lao Tzu, Niebuhr and Sartre tends to balance the two extremes of a contradiction that leads to a cyclical change from one end to the opposite. It is not unusual that people like to assume that a leader could do absolutely everything. Knowledge is power, and awareness is strength, but high expectations from peers, according to dualism, might lead to perceptions of low achievements and even failure of leadership. Therefore, appearing foolish to keep balance of arrogance is not necessarily bad.

When the leader is still, inactive but responsive, expectations are low, peers' disturbance may become quiet, people wait for no orders and become more creative, the achievements could be higher, and things just get done "naturally." The leader could accomplish a lot by staying low, open, and taking no credit for achievements. This is particularly useful in a mature organization.

"I don't know, but I'd like to try," instead of "I know everything," is a possible formula for approaching controversial problems. Appearing foolish could possibly turn out to be smart for leadership.

Beginning and End

Everything has a beginning and an end (Niebuhr & Lao Tzu); so does leadership. The leader starts leadership and follows people, balances the interests, motivates, facilitates, directs, empowers, sits back, satisfies, and comparatively succeeds. Then it is time for the leader to have courage to say good-bye to yesterday and to voluntarily step down and move on. The organization can start a new cycle before it conceivably goes down. The greatest honor might be at this moment. The leader does not take credit, but may receive enormous respect and admiration. The leader gives up selfishness, but raises new hope for the organization and its members.

Otherwise, as dualism indicates the cyclical change, the opposite style --- to stick with the same spot forever and seek "success" in terms of praise and

criticism, might generate steadiness, low motivation, slow progress, dissatisfaction, over-interaction, tiredness, resentment, confrontation, and ill-reputation. The leadership may go to an end, anyway, with more problems, disgrace, and endless anxiety.

Summary and Recommendations for Further Research and Practice

The deductions and implications of dualism from Lao Tzu, Niebuhr and Sartre provide some unique approaches toward understanding organizational contradictions via organization/ leadership theories for some organizational leaders with ambiguities.

The leadership ambiguities regarding purpose, power, experience, and success result from part of contradictions of the inconsistent world. By focusing on both sides of the inconsistencies, leaders might be able to "inconsistently" understand and analyze contradictions more clearly and thoroughly, so that ambiguities might be minimized.

The following points of dualism as a tool may be recommended for future organizational practice.

- (1) What are the current contradictions in the organization?
- (2) What is the major contradiction(s) which affects other contradictions the most?
- (3) What are the two extremes of the contradiction? What are their conflicts and complementarities? What are other elements which affect the contradiction?
- (4) What is the norm between the extremes? Can

complementarities be encouraged? Can conflicts be managed?

(5) Are extremes balanced to certain degree? Or how may the oppositions be harmonized with the norm?

(6) What to do and what not to do to balance the extremes in a certain time frame?

(7) What is conceivably good or right with rewards? What is comparatively bad or wrong with punishment? Is criticism encouraged and welcome? Is the channel for communication open?

(8) Has the time changed? Has the environment changed? Has the norm shifted? Do policies need to be altered?

(9) What are the long-term and short-term advantages and disadvantages of the oppositions if cyclical changes occur?

(10) How is the contradiction related to the history (past, present, and future)?

On the other hand, some further researches of leadership/organizational theories could be suggested to make some specific case studies and experiments to find out how dualism could be practiced in favorable and unfavorable atmosphere via mature and immature people, and their effectiveness to reduce leaders' ambiguities and frustration.

Another recommendation could be made to compare dualism with modified bureaucratic theories, which are not discussed in this dissertation, in their function and usage within the frame of history, depth, and breadth.

CHAPTER VI

CONCLUDING THOUGHT AND EXAMPLES OF DUALISTIC ANALOGIES

Ambiguity has become one of the disturbing problems in leadership, with various contradictions or paradoxes of our world which is subject to constant changes.

The differences between feeling and intellect, promises and action, experiences and dreams, individuals and society in structured and unstructured change settings with controversy of minimal and maximal change policies may make some leaders of organizations confused and frustrated with ambiguities. There is no single measurement or approach for the settlement of these constant contradictions.

When some leaders turn to leadership/organizational theories looking for practical answers to solve real problems, they may easily find the contradictions of theories and their constructs. Conventional and alternative organizational theories contrast with, but depend on, each other. The ambiguities of leadership might become more disturbing because of the contradictions of the theories.

Dualism as a world view is one method for integrating/harmonizing practical and theoretical contradictions and/or ambiguities in organizations. It overviews rela-

tionship and interactions of two fundamental opposing foundations, and deals with two contradictory aspects at the same time. In this dissertation, the dualistic ideas of Lao Tzu, Reinhold Niebuhr, and Jean-Paul Sartre are studied and compared in ontology, epistemology, human nature, and methodology. Their method of dualism of constant change and movement toward and away from the center can be concluded into the following points:

- (1) Everything is a unity of contradictions;
- (2) Conflicting dimensions complement each other;
- (3) Things are going toward opposite: cyclical change is the dynamics of the world;
- (4) Balance achieves order, peace and harmony.

Therefore, the method of dualism indicates the ultimate incompleteness and the contradictions of the world which leaves almost nothing to be isolated and unambiguous. Deduced to leadership/organizational theories, dualism suggests the need to balance the inconsistencies between and among theories and practices and to deal with ambiguities with contradicting theories and approaches. Thus, balance of contradictions may be achieved, and ambiguities could possibly be minimized.

With regard to the works of Lao Tzu, Niebuhr, and Sartre, the implications of dualism to deal with contradictions are deductively generated for organizational leaders' qualities, styles, and strategies which affect leaders' thought, perception, judgment and action. The principal implication is that leaders should understand and know contradictions, use contradicting approaches for balance of contradictions, and accept and become

(resolve) oppositions. Ambiguities thus may be understood more clearly.

The following four analogies are examples of dualistic views toward contradictions.

Analogy One

Once upon a time, an arms dealer tried to sell a spear and a shield. He told people that his spear was the sharpest and his shield the hardest in the world. "Nothing could compare with each of them," he said. A man standing beside him was then curious: "Why don't you try your own spear to your shield, and see if they are really good as what you just described?" The arms dealer was puzzled. He could not possibly come up with any answer. (Chinese fable)

It might be true that his spear was the sharpest, and his shield the hardest. However, his spear and shield had different functions: shield for self-protection, and spear for both offense to and defense from others. Both were complementary to the dealer or a soldier's practice. It was unnecessary and unwise to try them against each other by oneself.

Do conflicting organizational/leadership theories work against or complementary to each other for the leader?

Analogy Two

According to a Chinese saga, a "scholarly" man took a boat ferry to cross a huge river, while suddenly his sword fell into the river. He was in such a hurry that

he cut a mark on the side of the boat to indicate where he lost his sword, in the hope that he could find it when he came back later.

The "scholarly" man took measures without regard to changes in circumstances. The boat was moving, so the mark on the side of the boat did not mean anything. How could he find his lost sword by the mark? The saga also indicates an important fact that time changes everything. A good old measure might not match a new situation.

Do some organizational leaders totally ignore the time and environment factor, and try to solve problems with fixed "right" means?

Analogy Three

There was a seagull who lost his way and flew from the ocean to the land. A hunter captured it and presented it to the King, who liked the seagull very much. The king personally drove a carriage and took the seagull to a luxurious castle, where a cage made of gold and jade served as the seagull's house. The King arranged two servants to look after it, to let it listen to the most beautiful music, eat the most delicious meat, and drink the purest wine. They were to take care of it as a prince. However, every day the seagull banged its head and beak against the cage, widely jumping and screeching, and its eyes full of grief. It did not eat a bite of meat nor drank a drop of wine. After three days, the seagull died.

Different birds should be raised and treated in

different ways. It is seagull's nature to have freedom flying above the sea. Without the freedom it would die, no matter what kind of "best" treatment the seagull received.

In organizational life, people are different too. They need different attention from leaders and other. Do leaders treat people the same way in the name of "ethics" and equal treatment?

Analogy Four

The famous Italian conductor Alvado once said: "I think the one that is more important than the conductor is the music itself, which contains the art and beauty we should appreciate. The conductor must serve the music that strongly drives the different minds of virtuosos. Sometimes I give the musicians extreme freedom. A talented, and acute musician usually has good aesthetic judgment and unique feeling toward the music. Under such circumstances, I'd rather let them express freely than limit their emotion. However, this can only be done for certain periods, and the whole conception of the music cannot come from the orchestra. The authority of a conductor is enormous in art, for he has the responsibility to explain the music. The musicians ought to comply with the conductor." (Window on World, No. 3, 1986 Shanghai)

Can orchestra and conductor be related to organization and its leader for a coordinating relationship?

Finally, this research is concluded by the

following poem of dualism which might serve as a motto for leadership that confronts ambiguities of contradictions.

For everything there is a season,
And a time for every matter under heaven;
A time to be born, and a time to die;
A time to plant, and a time to pluck up what is
planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to put them
together;
A time to embrace, and a time to refrain from
embracing;
A time to seek, and a time to lose;
A time to keep, and a time to cast away;
A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time for war, and a time for peace.

--- Ecclesiastes 3:1-8

NOTES

* 1 Lafferty: "The world is one such as experience presents it. It is a world of 'realities' and illusion. It is orderly and precarious. monotonous and novel. Thus do men love, thus do men doubt, and thus do men think" (Lafferty, 1932, v. 79, p. 14).

* 2 Heraclitus of Ephesus: "Living and dead, waking and sleeping, youth and age are one in the same; for they undergo change into one another Things taken together and especially extremes or 'opposites' are in one sense wholes or continua, in another sense not wholes, but separate and opposed. In one sense they tend together, to unity, while in another sense they tend apart, to plurality One must know that conflict is common and right, and that all things are necessarily brought about through conflict." (Kirk, 1954, p. 176)

* 3 Singer: "Man may be termed the being ever on its way, the 'tribe striving from darkness into light' (Goethe), always at the crossroads, between good and evil, truth and untruth, beauty and ugliness, salvation and damnation; always called up to seek freedom in determination; never permitted to rest for long in any degree of excellence attained; forever in suspense between a past he glorifies and loathes, and a future he

fears and longs for; finding fulfillment only on the wings of those swift moments of finite perfection which are both beginning and end" (Singer, 1949, p. 16).

* 4 Chuang Tzu: "Light comes from darkness, order from the formless life springs into existence without a visible force and disappears into infinity such is the operation of the TAO awe-inspiring, beginning again in cycles ever new." (Starr, 1979, p. 87)

* 5 Mo Tzu: "That which 'must be so' is not a terminus. Every affirmation is accompanied by a negative, every natural phenomenon meets another one behaving opposite to it. Wherever there is a must-be-so, there will also be a must-not-be-so. Wherever there is an 'is' there will also be an 'isn't'. And this is what really 'must-be-so' Some affirm that certain things are so, and are convinced that their affirmation is right. Others deny it and raise questions about it. But ultimate truth is like the sage: it contains all the negations but has no more contradictions." (Starr, 1979, p. 16)

* 6 Hegel: "An idea naturally gives rise to its negation and out of the conflict, between these two there emerges as the result of an AUFHEBUNG or supercession of a new idea, the negation of the negation." (Starr, 1979, p. 15)

* 7 Mao: "Theory is the spirit, and spirit reflects substance Knowledge begins with practice and theoretical knowledge is acquired through practice and

must then return to practice Discover the truth from practice, and again through practice verify and develop the truth This form repeats itself in endless cycle, and with each cycle the content of practice and knowledge rises to a higher level." (Starr, 1979, p. 54)

* 8 Lenin: "There are some natural contradictions in the science studies:

In mathematics: + and -, differential and integral
 In mechanics: action and reaction
 In physics: positive and negative electricity
 In chemistry: combination and dissociation of
 atoms" (Starr, 1979, p. 21)

* 9 Dewey: "All meaning could be explained in terms of an interaction between a live organism and its surroundings. Inquiry is initiated when an organism loses equilibrium with its environment, and ends when it reestablishes a harmonious interaction. Both precariousness and stability are necessary to human existence." (Encyclopedia International v. 14, 1986)

* 10 Mao: "Imbalance is a universal, objective law. Things forever proceed from imbalance to equilibrium and again, from equilibrium to imbalance in a cycle, but each cycle brings about a new level. Imbalance is constant and absolute, while equilibrium is temporary and relative All that is powerful is not necessarily legitimate, and all that is legitimate is not necessarily powerful...." (Starr, 1979, p. 13)

* 11 Freud: "Life is not in a conflict but is a conflict and compromise between these two trends War seems a natural thing enough, biologically sound and practically unavoidable There is no likelihood of our being able to suppress humanity's aggressive tendencies What we may try is to divert it into a channel other than that of warfare." (Singer, 1949, p. 140)

* 12 Sartre: "Organization begins by making concerted efforts possible, ends by preventing any action from taking place" (Starr, 1979, p. 130)

* 13 Machiavelli: "A prince must imitate the fox and the lion, for the lion cannot protect himself from traps and the fox cannot defend himself from wolves. One must therefore be a fox to recognize traps and a lion to frighten wolves." (Machiavelli in Burns, 1978, p. 445)

* 14 Niebuhr: "In any social situation, ... Conflict is inevitable, and in this conflict, power must be challenged by power." (Niebuhr-A, 1960, p. xiv)

* 15 In the late Fifteenth Century, the study of nature began. For the first time, in a completely scientific essence, experiments were undertaken to prove suppositional ideas. This movement was accompanied by a growing curiosity in mathematics, which finally came to the formulation of expedient scientific theories, based on proof and expressed in mathematical language. Galileo was the first to "combine experimental knowledge with mathematics and is therefore considered to be the

father of modern science, preceded and accompanied by a evolution of philosophical thought that led to an unusual foundation of the spirit/matt-er dualism" (Capra, 1984, p. 8).

* 16 The pioneer of modern physics, Albert Einstein, formulated the theory of relativity early in this century. Einstein strongly believed in nature's built-in harmony, and his biggest concern throughout his scientific life was to find a unified groundwork of physics, later known as the Theory of Relativity. Rejecting the Newtonian notion of absolute time and space as the condition of physical phenomena, Einstein connected these two: as speed increases, size decreases and time slows; as speed nears that of light, a universal speed limit, a man would become tiny and would nearly cease to age; the speed of light is absolute, because to exceed it would allow privileged perspectives in the universe. "Thus we can never talk about space without talking about time and vice verse. In modern physics, the universe is experienced as a dynamic, inseparable whole which always includes the observer in an essential way. In this experience, the traditional concepts of space and time of isolated objects, and of cause and effect, lose their meaning." (Capra, 1984, p. 50) This experience, however, is the reflection of dualism, its contradiction and complementarity.

* 17 G.W.F. Hegel of Germany expressed that reality could be understood through dialectic dualism, a system of logic with its triadic thesis, antithesis, and

synthesis, where logical contradictions could be dispelled and consent finally reached in the synthesis of Absolute Ideal (or Spirit). For instance, according to Hegel, if one talks about nature, a man has to think of its opposite --- history. By examining the endless tension between nature and history in any time, the thinker is led to the next step. Natural conditions frame what happens in history, and the human activities that make up history have a way of transforming the natural world. The synthesis of ideas about nature and history in any given era is the root of the beginning of a new age. Hegel's dialectic approach, negation of negation, influenced and helped modern thinking in recent centuries. (Ozmon & Craver 1986, p. 263)

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